WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 38.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, SEPTEMBER 18, 1827. [No. 168.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER VIII.

DEAR SIR—It would be an endless task, as it would be a useless one, to notice all the evasions by which Universalists attempt to set aside the doctrine of future punishment. I shall therefore specify but two more; and then pass to consider some of the principal proof-texts which they adduce in support of their system.

It is alleged, then, that there is a future state of probation, and the punishment of it *only disciplinary*. By this evasion, all those texts which threaten the wicked with everlasting punishment, are frittered away to mean only the chastisements of a father, inflicted on disobedient children, for their good. This evasion, however, cannot be charged upon the great body of the Universalists of the present day. By far the greater part of them, it is believed, deny all punishment in the future world, and suppose that every man receives the due reward of his offences in the present life. But as the doctrine of a future state of disciplinary probation, may still be held by some few of the more sober and decent among them, it may be well to bestow a moment's attention upon it.

The doctrine in question, then, is in the first place, *a mere assumption*. I am not aware that there is a single text in the bible, which even intimates that the future punishment of the wicked is designed for their good, or that their state is ever to change after the judgment day. The last information that the bible gives of them is—these shall go away into everlasting punishment. It leaves them in hell; and is entirely silent as to their being purified in that place of woe and fitted for heaven.

2. This doctrine, as we have seen, is contradictory to the express testimony of the scriptures. The punishment of the wicked is declared to be everlasting; and is described in such terms as preclude the possibility of its being designed for the good of those who endure it. They are said to endure the wrath, the vengeance, the fiery indignation, the fierceness of the wrath of Almighty God; judgment without mercy, and all the threatenings of the divine law, with no mixture of good. Does this language express fatherly chastisements, or sufferings designed only for the salvation of offenders?

3. According to the opinion now under consideration, those who endure temporary punishment in the future world, but are afterwards restored to happiness, endure the whole penalty of the law, or are punished strictly according to their deserts. Of course, they never experience salvation. They are not saved by grace, nor is their deliverance from punishment, in any sense, to be ascribed to Christ. Grace or mercy has no part in their restoration to divine favour. They will enter heaven without being under any obligation to God for pardoning them, or to the Lord Jesus Christ for redeeming them. How utterly inconsistent this is with the whole tenor of scripture, I need not inform you.

4. If the sufferings of the wicked are only a necessary and salutary discipline, needful to produce their reformation and designed to promote their ultimate happiness, then they are not to be regarded in any proper sense, as punishment. A man who takes medicine or submits to the amputation of a limb, to restore health or save life, is not punished. Punishment is the infliction of positive evil; it is subjecting the guilty to sufferings, which, *all things considered*, are an evil *to them*. If then the wicked in the future world suffer only for their good, they are not punished. While enduring the torments of hell, they will have occasion for submission and thankfulness. For, what they endure is only the chastisement of a kind father, who is preparing them by this *necessary discipline* for the purity and happiness of heaven. But is hell indeed a world of mercy? Does God there display his grace, and cause all things to work together for good, not to them who love him, but to them who hate him? Yes, unquestionably, if the opinion we are now considering is true. Those whom the Lord loveth, he chasteneth. There, as a father, he still follows, not his children, but the wicked, with the efforts of his love; there, those whom no mercies and no judgments here could reclaim, will be subdued by his fatherly corrections; there, the grace and mercy of God will shine in their brightest splendor, and there the multitudes of the lost, emancipated from their prison, will greet the dawn, and exult in the noontide of a millennial glory, which shall illuminate their darkness and point the way to mansions in the skies. But will such scenes be witnessed in the world of woe? Does the bible give any intimation of them? And yet, with such hopes, many are thoughtlessly passing on to eternity.

The last evasion I shall notice is, to suppose that the judgment day is already passed; or that every man is judged and punished in the present life. By this expedient, all those passages are explained away which speak of a future judgment; of all men standing before the judgment seat of Christ, and of Christ coming in the glory of his Father, with his mighty angels, to judge the world.

The principle is this: A few texts are found, in which the coming of Christ is spoken of with reference to some special manifestation of his power and glory in the present world; and forthwith the position is asserted as demonstrably true, that whenever his coming is mentioned in scripture, it must have the same limitation, and relate only to the scenes of this life. But when, let me ask, have scenes been witnessed on earth, that correspond with the awful descriptions which the bible gives of the final judgment? Has the Lord Jesus descended from heaven with the "voice of the archangel and the trump of God;" have the "dead been raised;" has "every man," "the world," "all nations," "the quick and the dead," "the dead small and great," stood before God? Has he, the judge of all, "separated them one from another, as a shepherd divideth the sheep from the goats," "setting the sheep on his right hand and the goats on his left?" Has he pronounced sentence upon them according to their respective characters—saying to those on his right hand, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—and to those on his left, "depart ye accursed into everlasting fire, prepared for the devil and his angels?" Has this sentence actually been executed? Have the "wicked gone away into everlasting punishment, and the righteous into life eternal?" Are the one now suffering "everlasting destruction from the presence of the Lord and the glory of his power;" and the other "shining forth in the kingdom of their Father?" These are the scenes which mark the second coming of Christ—his coming to judge the world; and the man who can believe that they have already transpired, or that they are now transpiring on earth, is not to be reasoned with.

I am aware that modern Universalists refer all that is said in the 25th chapter of Matthew, respecting the final judgment, to the destruction of Jerusalem. But any one who knows the history of their treatment of this chapter, can have no doubt that their present interpretation of it is only a shift to avoid the awful truths it flashes upon a guilty conscience. First, they would have it, that by the goats we are to understand the devils; next, the sins of mankind; last of all, neither—but the Jews; yes, the poor Jews are the goats, who, eighteen hundred years ago, were sent into everlasting fire; and have ever since been suffering there, with the devil and his angels—who, by the way, according to Universalists, are mere personifications, non-entities; nothing.—Well, all this is about as wise as when they tell us, that the rich man stands for the Aaronic high priest, and the pious beggar for the Gentiles; or that Judas hanging himself means only that he died by excess of pious grief; and his going to his own place signifies only that he went to one of the twelve thrones on which the apostles were to set, to judge the twelve tribes of Israel. But let the word of God speak, and such nonsense be still. What was there in the destruction of Jerusalem that corresponded with the scenes described in the 25th chapter of Matthew? Did the Son of Man then "come in his glory with all the holy angels with him?" Did he then "sit upon the throne of his glory," "and gather before him *all nations?*" Did he "separate them one from another?" Did he go into a judicial examination of their characters—awarding to the righteous everlasting life, and sending the wicked into everlasting punishment? I repeat it; the man who can interpret all this as referring only to the destruction of Jerusalem by the Roman army, is not to be reasoned with. He must be left to that strong delusion which loves darkness rather than light, and is more ready to believe a lie than the truth. I shall close this part of my subject, with requesting your particular attention to two passages of scripture, which appear to me to establish the *fact* and the *time* of a general judgment beyond the possibility of doubt. It is appointed unto men once to die, and *after this* the judgment. The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. These passages are plain and decisive; and though I might pity and pray for the man who, after having read them, should deny a future judgment, I should not attempt to convince him. If he believe not God, he would not be convinced by man.

I shall now very briefly notice some of the leading texts on which universalism relies for support. Time will not allow me to go into a minute examination of these texts. I choose rather to *classify* them; and by presenting the true principle of interpretation, enable you to decide for yourself what is the proper meaning of particular passages.

Much reliance, then, is placed by Universalists on that class of texts in which Christ is said to have tasted death for every man; to have died for all; to have given himself a ransom for all; to be the propitiation for the sins of the whole world; and to be the Lamb of God that taketh away the sin of the world. But do these passages assert that Christ will *save all men?* Plainly not. Nor do they imply this. All that they assert is, that by his sufferings and death, Christ has made atonement for sin, and thereby opened a way in which all men *may be* saved. But the fact that a way has been opened, in which *all may be saved*, is no proof that *all will be saved*. "A way opened for salvation is one thing, and walking in that way is totally another." The invitation to the marriage feast did not avail those who refused to comply with the invitation; nor will the offer of pardon freely made to sinners, through the atonement of Christ, avail them any thing, without a cordial acceptance of the offer. The atonement, though *sufficient* for all, does *in itself* secure the salvation of none. Its benefits are offered, on *certain conditions;* and never become ours, but by a personal compliance with those conditions. This is a circumstance which Universalists seem entirely to overlook. They hear that Christ died for all, that the offers of mercy are made to all; and forthwith they conclude that all will be saved. But they forget that these offers are made conditionally. They forget the scriptures which say, except ye repent ye shall all perish; he that believeth not shall be damned.

Notwithstanding that Christ died for the redemption of mankind, the bible tells us of those who deny the Lord that *bought them*, and bring upon themselves swift destruction.

There is another class of texts, in which, it is said, God has no pleasure in the death of the wicked; is not willing that any should perish, but that all should come to repentance; who will have all men to be saved.

But I ask, is it here declared that all men *will* be saved? Plainly not. These and similar passages simply express the general benevolence of God, or his readiness to pardon and save all penitent and returning sinners; but do not decide that any of our race *will* be saved. The argument which Universalists derive from the above passages, stands thus:—"Whatever God wills, will come to pass. God wills the salvation of all men; therefore this will come to pass." But let us try this argument a little.

God says, I have no pleasure in the death of him that dieth; yet he dies. Jehovah, it is said, has no pleasure in iniquity; yet iniquity exists. God now commands all men every where to repent; and it is declared to be his will that all should come to repentance and the knowledge of the truth; but shall we thence infer that there are no *impenitent* men who are *ignorant* of the truth? We see then that many things do in fact take place, which, *in some sense*, are contrary to the will of God; consequently his having no pleasure in the death of the wicked is no evidence that they will not die, nor his willingness that all men should be saved, any evidence that all will be saved. The truth is, as Edwards well remarks, God wills the salvation of all men in the same sense that he wills the immediate repentance and sanctification of all men; or as he wills them to be as perfect in this life as their heavenly Father is perfect. So that God's willing that all men should be saved, proves no more that all men will be saved, than his willing that all men should immediately repent, or than his willing that all men should be perfect in this world, proves that all men are in fact now penitent and perfect.

Again, it is said, he is the Saviour of all men. But here only a part of the text is quoted. He is the Saviour of all men, *especially of them that believe.* The meaning is—Christ is offered as the Saviour of all, of all orders and classes of men, Gentiles as well as Jews; but he is *actually* the Saviour of those only who believe and obey his gospel. This passage is of the same import with that in John iii, 16. God so loved *the world*, that he gave his only begotten Son; not that all men unconditionally, might be saved by him, but that *whoever believeth* in *him* shall not perish, but have everlasting life.

It is said again, as in Adam all die, even so in Christ shall all be made alive. But the whole context shows that the Apostle, in this passage, is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection. It is obvious, moreover, that the resurrection spoken of relates, not to all men, but to all Christians—to them who in the context are said to be Christ's, to have faith in Christ, to have fallen asleep in Christ, and to have hope in Christ. But admit, if you please, that the resurrection of which the Apostle is here speaking, includes all mankind, will it follow that all men will be saved? Let the words of Christ decide: The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation.

Another passage pressed into the service of universalism is this—Whom (Christ) the heavens must receive, until the time of the restitution of all things, which God has spoken by the mouth of his holy prophets since the world began. But the restitution here spoken of does not mean the restoration of all men to holiness and happiness, but simply the *completion, accomplishment, fulfilment*, (so the word is rendered by the best Greek scholars), of all that God has predicted by his prophets respecting the kingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, nor of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies; but whether the restoration of all men to divine favor is one of those predictions, remains to be proved.

Again, it is said, that as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Upon this passage, I remark—1. The whole chapter in which it is found is confessedly intricate, and hard to be understood; and you will not be rash enough to risk your eternal destiny on the correctness of a doubtful interpretation. 2. We must suppose Paul is always consistent with himself; but if we allow this verse to mean universal salvation, it contradicts a multitude of other passages in his writings. 3. There is no proof or indication that he is on the subject of the number of the saved; for the *abounding grace* refers to the number of sins forgiven, not of sinners saved, unless more are saved in Christ than were lost in Adam. I have not room to analyse the passage, but will only give you the principle which will direct you in interpreting it consistently with the context, the argument, the other writings of Paul, and the general tenor of the scriptures. The context clearly shows that the meaning of the apostle is, that the provision of mercy thro' Christ is for Gentiles as well as for Jews. In other words, justification of life is a gift offered to all men without distinction of nation or character.

Another passage which Universalists are very fond of quoting in support of their system, is in 1st Peter, iii, 19, 20: By which also he went and preached unto the spirits in prison, &c. The inference is, that all those to whom Christ is said thus to have preached, repented and were saved. But how do they know this? There are multitudes on earth to whom Christ is preached, who do not repent, but live and die in their sins; and on the supposition that Christ actually did go and preach to the spirits in prison, what evidence is there that they did not treat his message in the same manner that wicked men treat it on earth? But in truth, the passage rightly understood is against universalism. The obvious meaning of it is this—Christ, by the same spirit which made him alive, preached,* through the instrumentality of Noah, to those antedeluvians who were disobedient, when the patience of God waited for their reformation while the ark was building, but who were spirits in prison when the Apostle wrote, detained like the fallen angels "*unto the judgment of the great day.*"

There is another class of texts which I must just notice—those that speak of Christ as reigning until he has put all enemies under his feet; of all things in heaven, and on earth, and under the earth, as bowing at the name of Jesus—and of every creature in heaven, on earth and under the earth, as finally raising a hymn of praise to God and the Lamb. But these passages say nothing particularly of *all men*—and least of all do they teach that all men will be saved.—They speak of all things, of all creatures, rational and irrational, animate and inanimate, and represent them as bowing the knee to the Lord Jesus, and as uniting with the heavenly hosts in a hymn of praise.—Obviously then, they are in the highest degree figurative; and are to be understood with such limitations as are necessarily suggested by the nature of the subject, and other plain declarations of scripture. The most that a fair interpretation of the texts in question can be made to prove, is the exaltation of Christ, as head over all things, and the subjection of all things to his control. But to suppose that this implies a *voluntary and cordial* subjection of men to Christ, and a consequent restoration to his favour, is mere assumption. Doubtless the Lord Jesus will reign until he has put all enemies under his feet. But does this mean that he will save all his enemies? One would think that to be placed under foot denotes the condition, not of friends, or cordially reconciled subjects, but of vanquished enemies and rebels. Certainly, it is an indication of any thing rather than of redeeming love.

The passages which I have thus cursorily noticed, are the strongest, I believe, that are to be found in the bible in favour of universalism. Whether they are sufficient to set aside the multitude of plain and positive texts which have been adduced against that system, I leave you to decide. One thing is plain. There is not a single passage in the bible, which *denies* the future punishment of the wicked; and not one which *directly asserts* that all men will be saved. The doctrine of universal salvation is derived not from plain and direct declarations of scripture, as is its opposite; but from far fetched inferences and strained explanations; from perverting the language of the Bible, and wresting from it a meaning which it was never designed to teach. In my next, I shall consider some of the modes of reasoning adopted by Universalists, and also the practical consequences of their system. Your's, &c.

* In the same sense it is said in Ephesians ii, 17—*He came and preached peace to you who were afar off, and to them who were nigh*—i. e. he preached through the instrumentality of the apostles.

For the Western Recorder.

"CORRESPONDENCE," &c.

MR. EDITOR—Will you be so kind as to look at the second page of the Philadelphian, for August 31st, and tell me what you think of an article under the above title? I am a plain man, and hope that I love truth and righteousness, wherever found. I hardly know what to make of that communication. Do oblige me, Mr. Editor, by giving me your opinion. J.

The following is the article alluded to; and our readers will perceive that it sets forth the distinction between the High Church and the Low or Evangelical, about which we have formerly said so much. Mr. Onderdonk is the new assistant bishop of Pennsylvania, recently from Brooklyn, N. Y.:—

CORRESPONDENCE, &c.

The following letters came to us through the post-office of this city, and are said to be true copies from the originals. Of the "schemes to blend Episcopalians with Presbyterians," we have now for the first time heard; unless indeed, it be that *blending* of all evangelical Christians (reserving all *denominational* distinctions), in the great work of advancing the interests of "pure and undefiled religion," which the spirit of the age demands, and in which no man feels disposed to object, that his coadjutor "does not keep Easter his way;" and such a *blending* as this, surely Mr. O. would not eschew.

As to the *perilous* passage of Mr. M'Ilvaine through the "presbyterian seminary at Princeton," it appears, from the *certificate* of the vestry of the church at Rochester, expressed by Mr. Atkinson, that he has *happily escaped*, carrying with him and maintaining the character of "a man of undoubted piety, of true zeal for the cause of Christ, of talents sufficient to qualify him to teach, and a faithful ambassador of Christ." In conclusion, taking the whole matter together, we cannot forbear the remark, that it is a very pleasing illustration of Psalms vii. 16.

COPY, &c.

From the Rev. Henry U. Onderdonk, to Mr. Andrews, Rochester, New-York.

BROOKLYN, N. Y. *July* 7, 1827.

Dear Sir—I hope you will not regard it as too great a liberty, if I trouble you with a few remarks on the subject of the new congregation organised in your village. It is understood that the Rev. Mr. M'Ilvaine is to preach for you to-morrow week. Will you allow me to put you on your guard respecting that gentleman, as he is one of the most decided of low, or rather half-churchmen, a great opponent of Bishop Hobart, and a zealous promoter of the schemes that would blend us with Presbyterians. He was educated in the presbyterian seminary at Princeton, New-Jersey.

Perhaps you will deem it prudent to write to Georgetown, D. C. and to West-Point, before calling Mr. M'Ilvaine, as it is understood he wore out his popularity in both places. His friends may, perhaps, explain the matter; but the current idea is, that he is the reverse of pleasing in his general and pastoral intercourse. He is said to be a good preacher, though with more show than substance. But let his preaching be ever so fine, it certainly is but the lesser half of a *pastor's* qualifications.

It may be proper to mention to you that he is to preach *here* to-morrow the whole day, being a candidate for the expected vacancy. You may, however, rely upon it, that his chance of success here is *very small.**

I am truly, your friend and humble servant, HENRY U. ONDERDONK.

* Mr. M'Ilvaine has since been elected to the rectorship of the above church.—[*Note by the publisher.*]

AN ANSWER

To the above, by W. Atkinson, Esq. a churchwarden of St. Paul's Church, Rochester, N. Y. dated July 21, 1827.

Dear Sir—Your letter to Mr. Andrews of the 7th inst. relative to Mr. M'Ilvaine, I presume was intended for the eye of the vestry of St. Paul's church, or to influence them through Mr. A. in their decision relative to that gentleman. Its perusal caused much surprise, as I had no doubt of your knowledge of the fact that he had at that time an invitation from the vestry of said church,* expressing a wish to have him become their pastor; and I conceive the remarks were unwarranted and uncharitable. The effect, however, produced by them, was totally different from that intended, as it excited a warmer feeling in his favour; and a personal acquaintance with him has very much increased that attachment, and induced us to believe him to be a sincere, ardent, and consistent Christian, a correct and zealous churchman, and it would be truly desirable if there were many more of the same stamp in our church. Our inquiry was not whether Mr. M'Ilvaine was high or low church, but whether he was a man of undoubted piety, of true zeal for the cause of Christ, of talents sufficient to qualify him to teach, and a faithful ambassador of Christ. These qualifications he seems to possess in an eminent degree, and he has produced a general sentiment in his favour; and I do most sincerely pray that God may be disposed to send us such an invaluable blessing, and that his labours may be blessed by the salvation of many souls. Depend upon it, no exertions will be spared on our part to obtain his settlement among us.

Your's, truly, W. ATKINSON.

*Mr. M'Ilvaine had been invited to take charge of St. Paul's church, Rochester, at least two months before.—(*Note by the Publisher.*)

From the Boston Recorder & Telegraph.

CAMBRIDGE COLLEGE.

"Can I, consistently with my solemn responsibilities as a christian parent, send my son to Cambridge college?"

One observation only, of those made in reply to me by the editor of the Christian Register, do I deem worthy of notice, and this I read with some admiration. It is as follows: "The writer who has dared to profane the name of Hollis, by adopting it as his signature," &c. Would to God, the friends of the present system of things at Cambridge had profaned nothing but the name of Hollis! Could that munificent donor, that gentleman of strictly evangelical views, whose grand aim was evidently, to educate young men who should feel and defend the great doctrine of "Christ crucified," and who left in the most definite form his sacred wishes on the subject—could he return, and visit the college, and listen to the theological lectures and sermons, and observe the religious, or rather, as he would deem it, anti-religious influence exerted there, I verily believe he would assume such tones of holy remonstrance, as would make some ears to tingle, and hearts to faint.

Cambridge college is a *public* institution; the doctrines taught by its professors, especially on so momentous a subject as religion, ought to be open as day-light. This is the last place, and this the very last subject, which should admit concealment. And why do its friends manifest such petulance whenever its religious and moral state is discussed? Is there indeed an influence exerted there which they are unwilling should meet the public eye? Now I solemnly protest against the charge of enmity to the college. I would again have it as it once was, the glory, and not the terror of our New-England Zion; not the place where plans are laid, and emissaries are sent out, to oppress and extirpate those churches of Christ, which were planted by the self-denials and the faith of our godly forefathers—to subvert the churches and the doctrines of those very ancestors who prayed the college into existence, and filled its treasury from their hard earned and consecrated wealth! Speak out I must; conscience, duty, the rising generation, the cause of God, demand it. My voice is the voice of a wronged community. I speak in the name of the venerable founders and patrons, of Harvard, of Charles Chauncey, of Oaks, of the Mathers, of Hollis, and of many others, whose doctrines are there reviled, whose most sacred wishes are the subjects of a sneer, whose legacies, with their dying injunctions, have been desecrated.

The warning note of President Chauncey was heard, *cautioning his scholars against those doctrines which exalt man and debase Christ.* He wrote, and preached, and published largely, on the doctrine of *justification by the atoning blood of Christ.* With Luther he said—*If this doctrine be lost, the whole gospel is lost.* What said the munificent Hollis? His specific and solemn requisition, when he founded the professorship of divinity, was, *that the person chosen from time to time, to be a professor, be a man of sound or orthodox principles.*

With similar views did he leave an annuity of one hundred pounds, to be distributed among ten pious young men preparing for the gospel ministry. Are either of these bequests answering the pious wishes of the venerable donor? Let the candid and the intelligent judge. HOLLIS.

From the Connecticut Observer.

"LOST BEYOND HOPE."

It is said, often, that efforts to prevent intemperance must be chiefly directed to keeping those temperate who are already so. This is good policy, undoubtedly; but there is something in the reason for it that shocks the reflecting mind. "The temperate may be secured; but the intemperate are lost beyond hope." Is it so? In shutting the gates to debar the enemy and to save the city, must a large number of our fellow creatures, our friends, our neighbours, be excluded and left a prey to a monster more cruel than death? Is this dreadful necessity fastened on us? Cannot many of these unfortunate beings be saved? What forbids it? Let them only commit some crime, which shall send them to one of several penitentiaries in this country, and their reformation is certain. In Maine, in New-Hampshire, in Vermont, and some other states, the "cold-water drinkers," we are told in the report of the Prison Discipline Society, are as healthy a body of men as can be found on the face of the earth. But these, when they entered on their confinement, were intemperate, and would have been so still, had they roamed abroad in the community. What, then, prevents others, who are not so unfortunate; or perhaps it might almost be said, so fortunate as to lose their liberty, from a reformation equally pleasing? The presence of ardent spirits prevents it. This is the necessity which binds them to wretchedness here, and ruin eternal hereafter. Take away this, and they become as easily reformed as in a prison. Why, then, should not ardent spirits be removed out of the way?—Why?

We are glad to find the attention of some turned to this subject. An instance has come to our knowledge in this city, where a gentleman from conscientious views has determined to sell no more ardent spirits, and has excluded them from his premises. May many more follow so worthy an example. Let those who manufacture ardent spirits enquire what is their duty; for it is in vain that foreign spirits are excluded, if the vacancy is supplied by domestic spirits perhaps even more deadly.

A correspondent, who expresses his satisfaction with the notice we have taken of the subject of intemperance, suggests a new plan. We give it in his own language:—

"I would recommend, that all the unsold spirit in each town in the state of Connecticut, on a certain day, (say the fourth of next July), be deposited in the cellar of some man in town, with whom it might be safely intrusted. Some physician would be a proper person. To which place any person might apply for it as a medicine, and in other rare cases.

"The town should purchase spirit of the several merchants; and in time it would be sold as a medicine, and the avails belong to the town.

"This course would almost supersede the necessity of temperate societies, unless it were by the merchants and manufacturers only, not to purchase or manufacture any more of this destructive article. It would level the blow at the root of the tree, and effect all that we wish to effect.

"If any town in our state would exert themselves to bring about such an event on the fourth of next July, or a year from that time, it would be a "proud day for that place."

From the Connecticut Observer.

REASON.

The following account of a procession in honour of the Supreme Being, during the French revolution, is from Scott's Life of Napoleon. The christian religion had previously been rejected—the existence of God and his worship had been renounced by the Convention, and a female, termed the Goddess of Reason, had received their public homage. But these measures seemed to outstrip even the wickedness of the times. Accordingly it was decreed that the republic of France acknowledged the existence of a Supreme Being, and the worship to be paid him was also pointed out by a decree. The procession described was by order of the Convention, and the arrangement of the ceremonies was entrusted to the celebrated painter, David. "Professing themselves to be wise, they became fools." It is not probable the world will witness another such exhibition of human weakness and depravity, until the recollection of this shall have become dim:—

"There was a general muster of all Paris, divided into bands of young women and matrons, and old men and youths, with oaken boughs and drawn swords, and all other emblems appertaining to their different ages. They were preceded by the representatives of the people, having their hands full of ears of corn, and spices, and fruits; while Robespierre, their president, clad in a sort of purple garment, moved apart and alone, and played the part of sovereign Pontiff.

"After marching up and down thro' the streets, to the sound of doggrel hymns, the procession drew up in the garden of the Tuilleries, before some fire works which had been prepared, and Robespierre made a speech, entirely addressed to the bystanders, without a word either of prayer or invocation. His acknowledgment of a Divinity was, it seems, limited to a mere admission in point of fact, and involved no worship of the great Being, whose existence he at length condescended to own. He had no sooner made his offering, than fire was set to some figures dressed up to resemble Atheism, Ambition, Egotism, and other evil principles. The young men then brandished their weapons, the old patted them on the head, the girls flung about their flowers, and the matrons flourished aloft their children, all as it had been set down in David's programme. And this scene of masking was to pass for the repentance of a great people, turning themselves again to the Deity, whose worship they had forsaken, and whose being they had denied!"

Religious Intelligence.

THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States of America, on the first of June, A. D. 1827, had under its care *sixteen Synods*, which, with the Presbyteries, &c. are contained in the following abstract, prepared by the Rev. Dr. Ely, stated clerk; taken with some abridgements from the Philadelphian:—

1. ALBANY. *Eleven Presbyteries.* Londonderry, Newburyport, Champlain, St. Lawrence, Ogdensburgh, Oswego, Oneida, Otsego, Albany, Troy, Columbia.

2. NEW-YORK. *Five.* Hudson, North-River, Long-Island, New-York, New-York Second.

3. NEW-JERSEY. *Five.* Newark, Elizabethtown, New-Brunswick, Newton, Susquehanna.

4. GENEVA. *Six.* Chenango, Courtland, Onondaga, Cayuga, Geneva, Bath.

5. GENESEE. *Five.* Ontario, Rochester, Genesee, Niagara, Buffalo.

6. PHILADELPHIA. *Eight.* Philadelphia, Newcastle, Lewes, Baltimore, District of Columbia, Carlisle, Huntingdon, Northumberland.

7. PITTSBURG. *Seven.* Alleghany, Erie, Hartford, Redstone, Steubenville, Washington, Ohio.

8. WESTERN RESERVE. *Four.* Detroit, Grand-River, Portage, Huron.

9. OHIO. *Seven.* Columbus, Richland, Chilicothe, Lancaster, Athens, Miami, Cincinnati.

10. INDIANA. *Four.* Salem, Madison, Wabash, Missouri.

11. KENTUCKY. *Five.* Louisville, Muhlenburg, Transylvania, W. Lexington, Ebenezer.

12. VIRGINIA. *Three.* Winchester, Hanover, Lexington.

13. N. CAROLINA. *Five.* Orange, Fayetteville, Concord, Mecklenburg, Bethel.

14. TENNESSEE. *Four.* Abington, Union, Holstein, French Broad.

15. W. TENNESSEE. *Four.* W. Tennessee, Shiloh, Mississippi, N. Alabama.

16. S. CAROLINA & GEORGIA. *Six.* South Carolina, Hopewell, Charleston Union, Harmony, Georgia, S. Alabama.

The number of presbyteries enumerated is 89; of ministers of the gospel, 1,214; of licentiates, 218; of candidates for the gospel ministry, 229; of churches, 1887; of additions to the full communion of the church during the last year, 12,938; of persons now in the full communion, 135,285; of adults baptised during the last year, 2,965; and of infants baptised in the same time, 10,229; making a total of 13,194 cases of baptism.

The funds reported as collected during the year, are, for missionary purposes, $11,053 46; for defraying the travelling expenses of commissioners to the General Assembly, $2,947 63; for the contingent expenses of presbyters, $461 69; for theological seminaries, $6,263 84; and for the education of poor and pious youth, with a view to the gospel ministry, $11,869 92.

Our increase of ordained ministers, since the last year, has been 37, notwithstanding our loss of 17 by death. In the same time our increase of licentiates has been 31; of candidates, 25; of churches reported, 68; of persons now in the full communion of the presbyterian church, 7,793; and of baptisms, 344. The number added to the full communion of the church, in 1826, was 12,171; and the *increase*, in the additions of this year, is 767.

The vacant churches, under the care of the General Assembly, exclusive of those which have stated supplies, at present amount to 700. Most of these are unable singly to support a pastor; but, by being united, two or three of them under one pastoral charge, might do it, could the requisite number of faithful and able ministers be found.

From the New-York Observer.

FROM THE REPORT OF THE FEMALE BIBLE SOCIETY OF PARIS.

A servant unable to read, but who, living with a pious family, has felt the power of God's word in domestic worship, subscribed for a bible, for the purpose of having it read to her by her better instructed friends when they came to see her, and also, that the heirs of her honest savings might find something of intrinsic value in what she left to them.

Among the subscribers are several young girls, who cannot read, but desire to procure the sacred word for their brothers. Others resolved that those amongst them who could read should be their teachers; and before the expiration of the year they were able to place five bibles in the hands of their most advanced scholars.

A poor old woman, whose only employment was knitting stockings, determined to subscribe four francs per annum. "For every pair of stockings I make," said she, "I shall put four sous into a particular box for the society; if there be more than what I give this year, so much the better; should there be less, I will make up the remainder."

Last year we had the satisfaction to announce the formation of a Female Bible Society at Calmont, and to publish a letter from Madame Falle, whose laudable zeal and attention had succeeded in establishing it. This young and pious lady furnished us at that time with several new details respecting the happy results already obtained by the society, an extract of which we take the liberty of mentioning here:—

"Our Sunday school, (she writes), thanks to the Almighty, is in a flourishing condition; many of our children have already made the most astonishing progress; so much so, that they, in their turn, instruct their parents. We have also formed two associations in our school; that of boys, intended for missions, and that of girls for the service of the bible society. The good effects of these schools are already evident, of which the children's fondness for the bible, and orderly conduct, furnish indubitable proofs. When walking in the fields, it is by no means uncommon to meet with groups of children seated on the grass, attentively listening to a chapter of the bible or a religious tract, read by the oldest and most instructed of them. I see them every day pass beneath my windows, leading their flocks to feed, with bibles under their arms, like young students. Instead of profane songs, our fields now resound with hymns and holy psalms. Lo! what God has been pleased to perform, by feeble instruments."

The establishment of schools should always attend, and in most instances precede biblical associations.

The bible societies of St. Jean du Gard, and of Orange, may be adduced as successful instances; which, originating with only a very few young females admitted to the school, soon became general.

The school of St. Jean du Gard consisted at its commencement of only five or six girls, whom two ladies undertook to instruct every Sunday at their own homes. Ere long these girls anxiously solicited that their sisters might accompany them; then their intimate friends; and in no great length of time, the number increased to such a degree, and became so considerable, that it was necessary to form two classes; and in less than twelve months they amounted to upwards of 300, assembled in a room hired for the purpose. They flocked from all the neighbouring villages; many coming down from the mountains and traversing frequently several leagues on foot, without allowing themselves time to take their meals. So eager were they to arrive at the appointed hour, that the heat of the sun, or the intemperature of the severer seasons, could not arrest their ardour. What then was this irresistible magnet? The perusal of the bible, and the expounding of its sacred truths. Their young minds had felt how delightful it is to serve God, and every thing became easy to them which could contribute to a better acquaintance with his sacred will.

COUNT BULOW.

Some notice of this interesting personage has already appeared in our columns. The following is from the New-York Observer:—

Marshal Van Bulow was converted to Christ near the close of 1818, after several months of extreme anxiety and restlessness. When the light of salvation shone upon him, he felt that the whole course of his life must be changed. "I could no longer live to myself," he says, "or be the servant of sin.—No more could I have worldly honour and glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the prince of peace, and of an earthly prince—a soldier of life and death. I therefore left the military service, and determined to devote myself to the work of the Lord."

Accordingly, in the spring of 1819, he visited the coast of Norway, distributing bibles, and imparting religious instruction, wherever he went. He was greatly affected with the moral wretchedness of the people; but could do nothing more for them till the spring of 1826, when he procured a boat twenty-five feet long, and with the aid of two sailors, visited the whole coast from Christiana to Drontheim. He preached at sixty different places, to congregations of from twenty to two hundred hearers, and distributed some hundred copies of the bible, together with 6000 or 7000 tracts. He was ordained in London on the 16th of February last, and is now a *missionary*, under the direction of the Continental Society.

To the eyes of mere worldly men, there is nothing great or honourable in being a missionary of the cross; and they may well wonder what it is, that has thus influenced this heroic chieftain to lay down all his honours at the Saviour's feet, and become a despised preacher of righteousness. Ah, there are motives, as well as consolations and hopes, which the world knows not of; which the stranger intermeddleth not with. But the day is coming, when to be a minister of Jesus, however obscure, however despised, *if only faithful*, shall be seen by the universe to be a greater honour than crowns and kingdoms; and legalised murder, with all its "pomp and circumstance," shall stand forth in its real odiousness, to the confusion and dismay of those who delight in it. "Then shall the righteous shine as the sun in the kingdom of their Father."

BEYROUT.

The latest accounts from this place, as contained in the Herald, refer to the trying circumstances of individuals who are labouring under conviction of duty and fear of prosecution; and to the intrigue and violence resorted to by the *christian* sects of the country.—The missionaries were still visited by many inquirers—schools were prospering; and applications for new schools to be established were occasionally declined, for want of trust-worthy persons to conduct them.

Asaad Shadiak continued steadfast in suffering as late as last March. Mr. Bird's journal contains the following notice respecting him:—

July 27.—Priest A. called and conversed about Shidiak, whom he had seen two weeks ago at Cannobeen. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain. Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *inquisition*, but not far *from* it; that his greatest trial was, that he was not permitted either to read, or to preach the gospel; and wishing us to comfort each other, Mrs. Dalton, his mother, &c.

Aug. 15.—Habeeb, a servant of the chief emeer, came to visit his relatives in the lower part of the house. Having heard that he had seen Asaad in Cannobeen, I went down, and enquired of him what he knew. He said, that being in the vicinity of Canobeen, collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that that very night Asaad made an attempt to escape. The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emeer. However, Asaad was soon overtaken and brought back, and when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his innocence to his holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining and beating, was right. He replied in the usual careless way of speaking, and with a shrug of the shoulders—"What can be done?" I asked if they beat Asaad badly. He pointed to his blue breeches, and said his body was all the colour of that.

EDUCATION AMONG THE GREEKS.

Smyrna.—By a letter from Mr. Gridley, under date of March last, it appears that the cause of education is still going on in that distracted country. In Smyrna, there are thirty-one schools, containing about 1000 scholars, chiefly boys under twelve years of age. The girls are educated at home. There is one or more schools connected with each church; and there is one free school of 150 scholars; but most of the schools are private establishments—tuition at $3 00 per annum. Every little village has its schools; and travellers in the Morea say that schools are continued there in the midst of the desolations of war. Mr. G. thus describes the common schools in Smyrna:—

"Numbers of these are kept by enterprising young men; some by priests, and some by females. These schools are generally in small, dark, dirty apartments, and furnished with none of the necessary conveniences of a school-room. The children are seated in rows, cross-legged, upon the floor. In one room, of very small dimensions, I counted *sixty* children. After completely covering the floor, the remainder were arranged on shelves attached to the sides of the room. In these schools, reading, writing, and arithmetic, are taught. But such a thing as a book in a language they understand, I have scarcely met with in them all. A small first book for children and a psalter, both in ancient Greek, badly printed, and on very coarse paper, are the only books deemed requisite, and even with these they are but poorly supplied. In writing, they use their left knee for a desk. Yet in these schools, where I am sure none but a *Greek* would make any valuable acquisitions, many of the children learn to read fluently, to write a handsome hand, and become acquainted with the ground rules of arithmetic."

MISCELLANEOUS ITEMS.

Compiled from our London Papers and Magazines for July.

The Jewish Expositor contains a notice of the arrival of Rev. A. M'Caul, from Poland, "for the purpose of communicating with the committee, on some important matters connected with the mission." What these matters are, our readers have already seen in the letter of Mr. Robinson, published in our last, who received the account from Mr. M'Caul himself, before he left Poland.

Rev. Joseph Wolff was expecting to leave England for Gibraltar, about the middle of July, on his way to Palestine and the East. Mr. Jadownicky, who is to accompany him, sailed on the 20th of June for Malta, where he is to await his arrival.

Rev. J. J. Carruthers, formerly a missionary from Scotland to the Crimea, has succeeded the late Dr. Bogue in the pastoral charge of the congregational church at Gosport; and Rev. Dr. Henderson takes his place as tutor of the missionary college at Hoxton. "It is very remarkable," observes the Evangelical Magazine, "that two such eminent missionaries as Doctor Henderson and Mr. Carruthers, (who laboured together in the empire of Russia), should have thus succeeded that father of missions in his capacities of pastor and tutor." These missionaries returned home, because the government of Russia could not bear the light of the gospel."

On the 16th June, Rev. P. P. Schaffter and Rev. John Latham and wife, embarked as missionaries to India, under the patronage of the Church Missionary Society. On the 20th of the same month, Rev. C. L. Korck, M. D. and Mr. John Kitto, printer, sailed for Malta. The latter, we presume, is to supply the place made vacant by the death of Mr. Andrews, on the 4th of September last. Mr. and Mrs. Cross, Wesleyan missionaries, have sailed for New-Zealand.

The death of Mr. Williams, Wesleyan missionary at Madras, is announced.

The Church Missionary Society have placed $8,888 at the disposal of the Bishop of Jamaica, for the furtherance of religious instruction among the slaves.

The Wesleyan missionaries in Barbadoes, (W. I.) have made application to the society which patronises them, for the means of erecting a large chapel. At present, they state, that "the people come, and finding that they cannot gain an entrance, go away by dozens."

"The World" contains a list of donations, amounting to more than $7000, towards supplying the deficiency of last year in the receipts of the London Missionary Society.—*N. Y. Obs.*

BENEVOLENT SOCIETIES.

The American Board of Commissioners for Foreign Missions have forty-three stations among the heathen, and about the same number of ordained ministers. These would supply one *county* of 50,000 inhabitants with christian institutions at home. The annual receipts of the board are greater than those of any benevolent society in the United States: and yet there are individuals in the country whose yearly private income exceeds those receipts, and who could, therefore, if disposed, do more for foreign missions, than the christian community now do.

The American Bible Society has been in operation nine years. It has published *half a million* of copies of the scriptures. Three millions of people are estimated to be destitute of the bible in the United States, and twenty millions more in Spanish-America and Brazil. Hundreds of millions are destitute in other portions of the world.

The American Sunday School Union embraces 2415 schools, 22,291 teachers, and 159,000 scholars, in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday Schools, is probably 3,000,000.

Important Means of multiplying Ministers.—The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable.—The young men in many cases acknowledge themselves indebted to the influence of a pious *mother;* and they generally refer the time of their conversion to a season of *revival.* This combined influence is doubtless the source, from which the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of revivals keep it in mind, and labour and pray for the continuance of these powerful instruments of regenerating the world.

Fairfield County Conference, (Con.)—On the 24th of April, a meeting was held in Fairfield, and a conference of churches formed. Public worship was attended, and the sacrament of the Lord's supper administered. The question—"What is the duty of professing Christians, relative to the maintenance of the public worship of God & the ordinances of the church of Christ?" was discussed, and continued for further discussion at the next meeting. Resolutions in favour of Sabbath schools, and of the American Society for the Promotion of Temperance, were passed; as also one recommending to the churches efficient measures to promote the sanctification of the Sabbath. It was resolved to be expedient to form a county convention, on the subject of common schools. The churches were requested to send a delegation to the next meeting of the conference, to be held in Bridgeport, on the 18th inst.—*Conn. Obs.*

American Board of Foreign Missions.—The eighteenth annual meeting of the American Board of Commissioners for Foreign Missions will be held in the city of New-York, on Wednesday the tenth day of October next, at ten o'clock, A. M. The Rev. Dr. Beecher is appointed to preach the annual sermon.

As the annual meetings of the Board have heretofore been held in September, it is the more important that the present notice should be extensively published. J. EVARTS.

Liberality.—A mechanic of Springfield, Ms. has prepared a chest of tools, of various kinds, value $60, as a donation to the colony of Liberia. The passengers on board the ship Russell, on a voyage from New-Orleans to New-York, approved the object of the Colonization Society, and subscribed $43 for its funds. A charitable society, composed of young ladies, formerly pupils of Mrs. Sigourney, have purchased a library for Liberia, valued at $50.

Colonizing Churches.—The editors of the N. Y. Observer say, "A good degree of interest is awakened on the subject in this city; a committee from different churches has been appointed to fix on a proper location for a new house of worship; and there is every reason to believe the enterprise will be crowned with success."

The American Sunday School Union embraces one hundred and fifty-nine thousand scholars, in twenty-eight states & territories. *Three* millions, doubtless, should be enrolled on their lists.—*Western S. S. Visitant.*

Genesee Union.—The western papers bring intelligence of increasing interest in Sabbath schools at the west. Numbers of County Unions have been organised. In general, they are shaped after the best patterns, and have commenced their operations with great spirit. Some opposition has been met; but this seems only to have aroused new energies in favour of the cause.—*ib.*

Juvenile Psalmody.—A second edition of this work is just published. It contains one or two additional tunes, and a few additional hymns. In other respects, it agrees with the first edition. The price is reduced to $1 per doz.—*ib.*

The Friends in England, at their late yearly meeting, reckoned the amount of the sufferings of their members, including the charges of distraint, at upwards of 14,600*l.*

Light diffused.—A clergyman of Saxony says, "A pious glazier, who travels into many hamlets and houses, with his glass-box on his back, also carries tracts in it, and distributes them where he thinks they will find a good place for usefulness. Thus he carries not only windows into the houses, but *light* too."

WESTERN RECORDER.

UTICA: TUESDAY, SEPTEMBER 18, 1827.

Several objects now present themselves to the charities of the christian public in this vicinity, not one of which ought to be neglected. In the first place, a large reinforcement is fitting out for the Sandwich islands; four or more of the individuals that belong to it go from this part of the country, and will therefore have a special claim upon the assistance of their acquaintances, and the community around them. Nor must it be forgotten, that of the two families which have recently returned from the islands on account of ill health, one originally went out from this vicinity; and the other was first fitted out within one hundred miles at the east of us. This mission having hitherto shared largely in the charities of this portion of the land, should certainly be considered as having peculiar claims upon us.

In the next place, the Indian missions at the west claim attention. A week or two since, we published a schedule furnished by Mr. Harris, setting forth what articles are needed at the Seneca and Cataraugus stations; and in the course of last week we saw Mr. Ferry, superintendent of the Mackinaw station, now on his return from Boston, who gave us a similar account of the wants of that station. The benevolent of this vicinity have been in the habit of sending valuable boxes to these stations annually, in the fall of the year. The usual period has now arrived for making up the boxes, and no time should be lost in doing it, that the supply may be seasonable. Every box sent, with the articles needed, will be as cash saved from the funds of the American Board.

But there is a third object which requires immediate attention, and which must not longer be neglected. We allude to the emigration of the coloured family in Lewis county, which has been formerly mentioned as an object of much interest. The presence of such a family as that of Goff's is greatly needed in Liberia, on many accounts; and it is devoutly to be wished that no impediment may prevent their emigration at the present season. The family have been accepted by the Colonization Society.—Their testimonials are ample. They are needy and somewhat numerous. If they go, they must start in a very few days; and yet almost every thing remains to be done for them. Why so much apathy exists on this subject, is more than we can comprehend. If Christians are unwilling to contribute towards the embarkation of pious families to the African continent—families that are calculated to act virtually as missionaries and teachers among their brethren; let them no longer pretend to pray for the conversion of the world: Let them leave one whole continent out of the question, and never again allude to the prediction, that "Ethiopia shall stretch forth her hands unto God."

There is wealth enough in this vicinity; and we shall venture to urge all the preceding objects upon the immediate attention of the community. The present is not a time for slothfulness. The cause of missions demands our aid; and it is a blessed and glorious work.

Missionaries.—The *Kentucky* Western Luminary mentions, that Rev. L. Andrews, from the Ebenezer presbytery, was married on the 16th ult. to a Miss Wilcox, of Washington, Ky. and that the parties were about to leave for Boston, whence they would embark for the Sandwich islands.

Mr. King.—Rev. Jonas King, professor of oriental literature in Amherst college, who has been absent about six years, visiting Palestine and several places in Europe, has at length arrived in this country in one of the Liverpool packets.

"*The World.*"—We are indebted to Professor Kirkland, who has just returned from the tour of Europe, for the perusal of a file of the first volume of a religious newspaper, entitled "The World." It is of the large imperial size, issued in London, and the only English publication of the kind which has yet appeared. It is devoted to the cause of evangelical piety, without reference to sectarian distinctions.

For the Western Recorder.

MR. EDITOR—I wish to acknowledge, thro' the medium of your paper, the following receipts for the benefit of Paul Goff and family, who are expected to embark as emigrants for Liberia, in the fore part of October next:—

Contributed by the church in Smyrna,	$1 80
By Sherburne West Society,	6 24
By the Female Benevolent Society in do. two shirts, not valued.	
By Sherburne East Society,	4 72
By do. a few numbers of the Christian Observer, Baxter's Call, and a few tracts, not valued.	
By the church in Columbus,	2 28
Also, two testaments and one psalm book, not valued.	
By the society in Colchester,	3 25
By the baptist church in Hamilton,	3 25
By the baptist seminary, do.	39

P. CAMP, *Stow's Square, Lewis Co.*

P. S.—I understand the two last items have been acknowledged in the Baptist Register.

The editor of this paper acknowleges the receipt of the following donations to the American Colonization Society:—

From Paris Hill, for Mr. Goff,	$6 00
From Hannibal, Oswego co.	5 12
From Bethany, Genesee co.	4 12

To Correspondents.—"BILDAD'S" 2d number was not in season for the present week.—Many thanks to "SENEX," for his article in reply to Bartimeus. He will however perceive, from the last Recorder, that "JOHN" has at present the floor of discussion, and is yet to add another number. When that has been furnished, it will be in good time to give SENEX a hearing.

A much respected correspondent requests us to republish all the letters of Mr. Stewart respecting the Sandwich islands. The letters were originally furnished for one of the Boston political papers, that is not on our exchange list; and we have seen only such abstracts of them as have appeared in the religious journals. Perhaps we may yet be able to procure them.

Political.

NEW-YORK LEGISLATURE.

The Legislature of this State again met, on Tuesday last. A quorum of both houses being present, the usual committees were sent to wait upon the Governor, and inform him that the two houses were ready to proceed to business. His Excellency returned for answer, that he had nothing at present to communicate.

A report was received from John Duer, Benj. F. Butler, and John C. Spencer, Esqs. the commissioners appointed to revise the laws of the state, stating, in substance, that they will be enabled to present to the Legislature, at its present meeting, only the two first of the four divisions into which they have divided this work.—"These parts (they observe) contain, *first*, all the statutes relating to the territorial limits and divisions, the political institutions, the general administration, and the internal police of the state; and *secondly*, all the statutes that relate to the acquisition, the enjoyment and the transmission of property, and to private rights and the domestic relations. There will then only remain to be prepared, a revision of the statutes arranged by the revisors under the the *third* and *fourth* general divisions; the former of which embraces the statutes relating to the judiciary, & to the mode of proceeding in civil cases; and the latter, those which relate to crimes and punishments, and the mode of procedure in criminal cases, and to prison discipline. These divisions of the work will be completed in season to be acted on by the next Legislature, and may be examined and enacted without difficulty, at the ordinary session."

A joint committee of the two houses was then appointed to arrange the order of business, consisting of Messrs. Spencer, Waterman and Viele, of the Senate, and Messrs. Shearman, Barstow, Granger, Stevens and Doty, of the Assembly.

On Wednesday, the above mentioned committee reported a set of rules, which were adopted; one of which provides, that no other business than the consideration of the revised laws, shall be attended to during the present session, except by the previous consent of both houses.

On Thursday, no business of importance was transacted.

On Friday, the Senate had under consideration the chapter of the revised laws on the boundaries of the state. The Assembly were engaged in the discussion of the chapter containing what is usually called the bill of rights. The 1st and 2d sections were passed without debate; but the 3d, declaring the right of the people to keep and bear arms, caused a debate, which lasted until the hour of adjournment.

Cadwallader D. Colden, of the 1st district, has resigned his seat in the Senate.

FOREIGN.

The ship United States arrived at New-York from Liverpool on the 8th inst. with London papers to the 13th of August.

This arrival brought the intelligence of the death of Mr. CANNING, as mentioned in a postscript to all but a few impressions of the last Recorder. He died on the 8th of August, of inflammation of the bowels and gangrene, attributed principally to intense attention to his official duties. His death has caused universal regret in Great-Britain. He has not left a superior, if he has an equal, behind him, in England or in Europe; and perhaps it is doing no injustice to his cotemporaries to say, that he was probably the first statesman in the world. He rose to his late exalted station by his own merit; for his birth was comparatively obscure, and he had no powerful connections to contribute to his elevation. An early introduction to the late Mr. Pitt secured him the friendship and patronage of that distinguished statesman; and his talents and integrity did the rest, to give him the preeminence which he so long enjoyed. The death of such a character is a loss to the world. As the avowed advocate of liberal sentiments and free principles, his course, had it not been thus arrested, must have produced a salutary effect not only on the institutions of his own country, but on those of every other nation within the sphere of her influence.

Mr. Canning's funeral was to take place on the 16th of August, and was to be strictly private. He was to be interred in Westminster-abbey, by the side of Pitt and Fox.

The death of Mr. Canning, by the aid of telegraphic communications, was known in Paris in ten hours after it had taken place, and excited great sensation. A Paris paper, in noticing the event, remarks—"There are some sympathies so powerful, that the spirit of rivalry itself cannot weaken them. We live in times when the loss of a minister, friendly to liberal institutions, is a cause of sorrow to all generous hearts."

The ministerial arrangements consequent on the death of Mr. Canning, had not taken place. Lord Goderich, the colleague of Mr. Canning, and whom he had placed next to himself, as leader in the House of Lords, had received the King's commands to reorganise the cabinet.—Lord G., of course, becomes premier.

Russian Fleet.—The Russian squadron destined for the Mediterranean, under the command of Admiral Siniaven, arrived at Spithead on the 8th August. Four sail of the line and four frigates would proceed to the Mediterranean. The others were ordered to return to Cronstadt.

Greece.—The trials of this ill-fated country appear to be far from having termiqated. Accounts received in London from Smyrna, to the 2d July, state, that Ibrahim Pacha was at Patras, receiving the submission of the northern districts of the Morea. Gen. Church, who had lost all credit with the Greeks, was at Egina, without men or money. It was said Cochrane had fled from before Alexandria, on the approach of the Pacha's fleet.

Constantinople, July 10.—The accounts from the theatre of war, since the fall of the Acropolis, are unimportant. The affairs of the Greeks appear to be more embarrassed than ever; discord, the usual misfortune of the Greeks, has commonly become more violent with their reverses, and this is the case at present. Luckily, the operations of Redschid and Ibrahim are greatly impeded by the want of provisions and ammunition, and they have not taken advantage of their success, as might have been expected.

Vienna, July 23.—Letters from Constantinople announce, that intelligence of the defection of the Pacha of Egypt has reached the Porte. A Tartar has been sent to Redschid Pacha with dispatches, directing the Seraskier to observe any movements which Ibrahim Pacha might make, in consequence of orders which he may have received from his father, the Viceroy of Egypt. They expect at Constantinople the publication of a firman, which, in declaring Mehmet Ali a rebel to the Porte, will set a price upon his head, and command the Pachas in his neighbourhood to make war upon him.

DOMESTIC.

Office of the Colonization Society,
Washington, Sept. 4.

The following extracts from letters received at this office, from individuals who were among the earliest emigrants to the African colony, exhibit the spirit of satisfaction, hope, and enterprise, which we are informed pervades the prosperous company of settlers in Liberia. Rev'd Lot Carey, in a communication dated June 16, 1827, observes:—

"I am greatly in hopes to be over by next spring, and try to wake up my coloured friends in Virginia. We have a plan in contemplation, which, if successful, will, I think, ensure my making a visit to America; and that is, to purchase a vessel, to run constantly from this to America, to bring out our own supplies, emigrants, &c. I hope, sir, when such an attempt is made, you will facilitate it all you can. I think you would be pleased with the improvement we have made since you left us, if you were to make another visit to this country. Both our civil and religious state, I think, has improved a great deal."

Mr. Francis Devany, formerly of Philadelphia, writes—"We are all going on with some fine improvements on our farms, and with no less than six elegant mansions, principally stone buildings, which no one would have thought could have been erected here in so short a time as since your departure from Liberia. Monrovia looks now like many little towns in America, with nice stone or frame buildings, well painted or white-washed, and can be seen to a considerable distance at sea; and I must say, is as happy a little community as any town you will find of its size in America or Europe."

Descent of the Michigan.—This spectacle, upon which the public curiosity has been greatly excited, was witnessed on Saturday last, by a large concourse of people. For two or three days previous, the multitude had been collecting, and on the 8th, the roads to the falls were literally crowded from an early hour in the morning, until two o'clock in the afternoon, with carriages of every description, filled with persons hastening to witness the novel sight. The steam-boats Henry Clay, Wm. Penn, Niagara, Pioneer, and Chippewa, were put in requisition on the occasion; and, filled with the beauty and fashion of the country, contributed not a little to the interest of the scene. The view from the boats was enlivening in the extreme. It seemed as if "the world—folly, fashion and all," was in motion, eagerly pressing to one point, led on irresistibly by the overruling passion, curiosity.

The Michigan, with her "cargo on board," was towed down the Niagara by the steam-boat Chippewa, and anchored at Yale's landing at about half past 12 o'clock. The final arrangements for her descent were made under the direction of Capt. Rough, the oldest navigator on the lakes. In her main chains were placed two effigies, one on either side, of no very prepossessing aspect, which were designated by the names of *Adams* and *Jackson*. Other effigies were placed in different parts of the ship, upon which were bestowed appropriate cognomens. The animals on board, consisting of a buffalo from the Rocky Mountains—a bear from Green-bay, and another from Grand-river, in Canada—two foxes, one raccoon, a dog and a cat, and four geese, were cut loose previous to the descent.

In this condition, at 3 o'clock, P. M. with the American ensign at her bowsprit, the British jack at her poop, and the black flag at the fore mast head, she was towed down the river to within a quarter of a mile of the upper rapids by a boat, and then committed to the mercy of the torrent. The sight now became grand and interesting. She shot down the current with the velocity of an arrow, and passed over the first rapid in gallant style. She struck upon the second—reeled for a moment—her masts went by the board, and swinging partly round, she presented her broadside to the current, and was swept to the bottom of the short falls quite in pieces. It was at this point that the animals left her. Her main timbers adhered until she passed over the great fall, when she was dashed to atoms, scarcely one piece remaining upon another, and floated down the river, covering the surface for some distance around.

After the descent, two of the geese, and the cat, were picked up below the falls uninjured. Both of the bears swam ashore, above the cataract, and were secured in good condition. The dog was subsequently secured, having reached Grass island above the falls, wholly unhurt. Nothing was seen of the other animals, from the moment the vessel struck upon the rocks at the foot of the rapids, except the buffalo, which was observed to pass down ahead of the wreck.

The number of spectators assembled on both sides of the river, to look at this sight, has been variously estimated at from 10,000 to 15,000. It was impossible to make any accurate calculation, and there might have been more, and perhaps less. At all events, there were more than could be accommodated with even necessary comforts.

It is questionable whether the assemblage of such a multitude is productive of any good. Brought together from motives the most opposite, and composed of persons of every age and from every walk in life, the force of example may be supposed to produce an evil effect. On this occasion, however, so intense was the interest, that but few scenes of riot and debauchery were exhibited. No accident of a serious nature occurred; and the day, which was fine, passed off with apparent satisfaction, notwithstanding the limited accommodation which was afforded at the different hotels.

Height of Niagara-Falls.—It has been recently ascertained by actual measurement, that the height of Niagara-Falls is 158 feet 4 inches. The mode adopted for ascertaining it, was by projecting a piece of scantling from the railing of the bridge lately erected from the west end of Goat-island, over the edge of the precipice; from which a cord was suspended, with a weight attached to it, reaching fairly to the water in a perpendicular line. Heretofore the height of the falls has been calculated by observation.

Canal Steam-Boat.—An English gentleman, now at Buffalo, has invented a new method for propelling canal-boats by steam. The engine works two forcing pumps, which receive water from openings in the bow of the boat, and drive it out at apertures in the stern. "The principle is based upon the *incompressibility of water*, which causes the current passing out at the stern to act on the boat, by the resistance it meets from the surrounding water, against which it is driven." Should the plan succeed, the objection arising from fears of injury to the banks of the canal will be obviated.

Welland Canal.—An article has recently run the round of the papers, representing that a large number of the workmen on the deep cut of the Welland canal were dying daily of a mortal sickness prevailing there. This story is contradicted by Mr. Phelps, the contractor, who states, that it was never more healthy in any place—that out of an average number of eight hundred labourers, since the 1st of May, only three have died; and that although a large house has been provided for a hospital, not a single person has been brought into it.

Kentucky Election.—At an election for members of Congress, recently held in Kentucky, *five* friends of Adams, and *seven* friends of Jackson, were chosen. But a majority of both houses of the Legislature, chosen at the same time, are said to be friendly to the present national administration.

Disastrous Assault.—At a military parade or training in this village, on Monday the 3d inst. Harry M'Lean, late of Hudson, was provoked to a combat with Frederick Johnson, of this village, and making up to him for that purpose, Johnson retreated, while M'Lean followed him, and the former seeing no way of escape from the latter, picked up a stone and threw it at his antagonist, whereby he fractured his skull. He was consequently trepanned, but expired on Saturday morning last.—*Kingston Plebeian.*

There were 31 deaths in Charleston, S. C. during the week ending the 2d inst. of which 11 were by yellow fever; and there were 2 deaths of the same fever on the 3d inst.

A very malignant fever is at present raging in Washington and the surrounding country, in Georgia. In many families, there is not left one, untouched of disease, to administer to another; and the mortality, with the exception of the sickness at Savannah in 1820, is said to be without a parallel in that state.

Letters have been received by a commercial house in New York, by the way of France, from Leghorn, which state, that the ship Six Brothers, Capt. Lee, which sailed with supplies for the Greeks, from New-York, had arrived at Malta, in 44 days passage, all well; and had sailed again on the 29th June, for Napoli, her place of destination.

The King of Bavaria has presented to the corporation of the city of New-York, a superb volume, containing fifty lithographic prints, taken from the gallery of paintings in his palace at Munich, as a mark of respect to the corporation, who had transmitted to his majesty one of the books descriptive of the grand canal.

From the National Advocate.

INTERESTING TABLE.

Mr. Editor—The following table is taken from a late English paper, with the exception of the prices in some of the American markets, which I have added, and are believed to be correct. The statement is further altered by being adapted to our measure and currency.

Prices of wheat per bushel of 60 lbs. in various parts of the world, in May and June, 1827:

AMERICA.	
Norfolk, Va. May,	$1 16
New-York, June 20,	90
Montreal, Ca. June,	90
Cincinnati, Ohio, June,	50
Pittsburgh, Penn. June,	44
NORTH OF EUROPE.	
London, June 20,	$1 79
Antwerp, May 30,	1 21
Hamburgh, May 25,	87
Bremen, May 25,	81
Dantzic, May 25,	76
Stettin, June 15,	73
Copenhagen, May 31,	72
SOUTH OF EUROPE.	
Nice, June 15,	$1 31
Milan, May 31,	1 27
Santander, Spain, May,	1 26
France, June 30,	1 17
Genoa, May 26,	1 05
Leghorn, May 30,	1 03
Civita Vecchia, May 31,	90
Naples, May 31,	88
Trieste, June 15,	83
Odessa, on the Black Sea, May,	49

MARRIED,

In Cayuga, on the 6th inst. by Rev. Mr. Pomeroy, *Samuel D. Dakin*, Esq. of this village, to Miss *Mary Mumford*, daughter of Thomas Mumford, Esq. of Cayuga.

At Rochester, on the 1st inst. Mr. *Elihu F. Marshall*, editor of the Album, to Miss *Mary May*, of Rochester.

In Boston, on the 2d inst. Rev. *John T. Kirkland*, D. D. President of Harvard College, to Miss *Elizabeth Cabot*, daughter of the late Geo. Cabot, Esq. of Boston.

DEATHS.

In this village, on the 12th inst. Mrs. SARAH K. CLARKE, aged 42 years. Mrs. C. was eminently distinguished for her zeal and activity in the cause of Christ. Her hand was found in every good work, and her conversation was such as becometh saints. It was her business every where to be useful. After a lingering and painful illness, she died in peace, with a hope full of immortality. Her dying message to the teachers of the Sunday school, of the female department of which she was superintendent, was—"Give my love to the teachers. I hope they will *feel their responsibility*, and be FAITHFUL." An address was given at her funeral; & among the numerous attendants were the teachers and scholars of the Sabbath school, and the members of the Maternal Association.

In Sempronius, on the 8th inst. Hon. *Walter Wood*, aged 62.

In Plattsburgh, on the 17th ult. *Joseph N. Faribault*, Esq. aged 35, late professor of the French language in Geneva college.

In Morrisiana, near New-York, on the 7th inst. *James Morris*, Esq. aged 62.

In New-York, Mr. *Samuel Cochran*, aged 82.

In Waterford, on the 15th ult. Mrs. *Lucy Smith*, wife of Mr. Amos Smith, aged 41—leaving ten small children, the eldest not 16 years of age, in a destitute situation, the father being in some part of the country unknown to the family. ☞ *Printers are requested to copy this notice.*

The Swearer's Prayer answered!—Drowned, in the Penobscot, July 29th, by falling from a wharf in Hampden, *Joseph Brooks*, aged about 60. He had been heard to say in reference to an exchange of worlds, that he hoped he should be drowned, so that he might have a quick passage to hell, and wished also to have a bottle of rum with him!

NOTICE.

The Synod of Albany will be opened with a sermon, in the 2d Presbyterian church, in Utica, on the first Thursday in October next, at 7 o'clock, P. M. *Sept.* 10, 1827. *

Drugs & Medicine.

A COMPLETE assortment of Drugs and Medicine, Paints, Oil, Dye-Woods, and Dye-Stuffs—all which have been recently selected from the latest importations, and will be sold as low as can be obtained west of New-York, by HUNT & BRISTOL,
No. 109, 3 doors above Canal Coffee House, Utica.
Sept. 14, 1827.

Fruits & Groceries.

50 Boxes Muscatel, Bloom and Sultana Raisins; 30 drums Figs: 3001bs. Currants: 10 boxes Prunes: 30 jars fresh preserved Pine Apples: Oranges, Limes, Ginger, and Citron: 4 hhds. St. Croix and Porto-Rico Sugar: 20 chests Teas, all of the finest chops: Wines, Coffee, Spices, &c. &c. Snuff and Tobacco, at New-York prices.
By HUNT & BRISTOL.
Sept. 17, 1827.

Scott's Life of Napoleon.

A NEW supply of the Life of Napoleon Bonaparte, with a preliminary view of the French Revolution, by the author of Waverley, &c. just received and for sale by HASTINGS & TRACY. *Sept.* 10, 1827.

TO HATTERS.

THE Subscriber will furnish FINISHING BLOCKS, of the best quality and newest fashion, at short notice, at his shop in Whitesborough. L. HOLBROOK.
N. B.—Orders left at any of the principal hatters in Utica, will be duly attended to.
Whitesborough, Sept. 10, 1827. 37w3

FOR SALE—CHEAP.

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.
S. BREWSTER.
Herkimer, Sept. 10, 1827. 37tf

LYMAN & KELLOGG.

E. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of
English, French, India, & American
DRY GOODS,
and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.
ALSO, a small quantity of *Window Glass.*
Utica, July 9, 1827. 28tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*
Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.
☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.
HARVEY BARNARD.
Utica, August 21, 1827. 34*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the New Monthly Magazine.

MUSIC.

It comes—it comes upon the gale,
That passive voice of days gone by,
With early feelings down life's vale,
On Arab airs as odours sigh.

Oh! on this far and foreign shore,
How doubly blest that song appears,
Long days and distance wafting o'er
The sweetness of departed years.

The scene around me fades away,
As at the wave of magic wand:
I see the glens and mountains grey,
And wild woods of my native land.

The summer bower, the silent stream,
The scenes of youth are on the strain;
And peopled is my waking dream
With forms I ne'er shall see again.

As on my wand'rings, when a child,
That music comes at close of day,
Along the dim and distant wild,
And wafts my spirit far away.

And o'er the heart as it distils,
Dear as the dew drop to the leaf,
Oh! how the rising bosom thrills
Beneath the mystic "joy of grief."

So sweet—so hallow'd 'tis to feel
The gentle woe that wakes the sigh,
That e'en in heaven, methinks, 'twill steal
Upon the spirit's dream of joy!

But hark! that soothing strain is o'er,
And broken is the lovely spell:
So fades from off our native shore
The accents of a friend's farewell.

CHURCH MUSIC.—*No. III.*

"Bestow'd by Heaven."

After all that has been said about the origin of music, we cannot persuade ourselves that the art has arisen, like that of metaphysics, through the long process of investigation. The mere hasty examination of the existing volumes of specimens, might indeed be likely to lead to such a conclusion. When the examiner's own taste is taken as the standard of excellence, the specimens, it is true, will be found to decline in interest much in proportion as the dates are traced backward thro' the lapse of ages. Yet if these dates were also applied to corresponding portions of musical history, a different result will be shown, and one not very favourable to the proud pretensions of modern artists. A discovery of this result has led many to suppose that the cultivation of music necessarily leads to its deterioration, as to moral effects; a supposition which, if true, must strike forever at the root of all improvement.

Music is to be placed in the same analogy with eloquence. Both may be injured by unnecessary labour and ornament. But so long as there are ears to hear and hearts to feel, both music and eloquence will continue more or less to be admired, and employed for useful purposes. The more exclusively both are thus employed, the more important will they necessarily become, in their influence on community.

If every age has in some respects had its own peculiar music, still the art has been universally considered in theory as the language of feeling. Music which cannot excite feeling is no longer music; and the maxim holds good all the world over. In psalmody, however, the import of this maxim seems at length to have been forgotten. Was it, then, recognised anciently in church music? A mere hasty recurrence to the scriptures will show that it was. The music of the Hebrews emanated from the schools of the prophets; and like other rites of their religion, it was employed for the most sacred of purposes. Witness their songs of deliverance at the Red sea, from their enemies in Canaan, and from their seasons of real peril and affliction and distress. Witness the whole book of Psalms, written under the dictation of the Holy Spirit, and adapted to occasions of the most heartfelt sorrow or joy, despondency or hope, fear or triumph in God. A portion of the Levites were set apart for the special work of holy minstrelsy. They had their "chief singers," who "instructed in the art," because" they were "skilful;" and there were also still greater numbers who could *play well on instruments.* At the dedication of the temple, in the days of Solomon, there was a striking exhibition of the divine approbation of sacred minstrelsy. The whole nation were assembled. There were thousands present who had been instructed in the art. The rites began with innumerable multitudes of burnt offerings, accompanied more or less with the offices of prayer. At length the priests are seen with the ark, that holiest token of the covenant faithfulness of God. They bring it in, set it in the most holy place, and stand waiting as it were for the salvation of the Lord. All this while the choir of appointed worshippers appear to have been silent; and it was not till "the singers and the trumpeters" began to be heard in praising and thanking the Lord, that the symbol of the divine presence appeared; and when it did appear, it was so glorious that the priests could no longer stand to minister. This was a grand event, and a plain indication of the importance of music under the Mosaic dispensation. The chief incidents were recorded by the sacred historian, as follows:—

"And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt. And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course: Also the Levites, which were the singers, all them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets): It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: That then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house of God."—*2d Chron. chap. v, verse 7, to the end.*

Alas! how different is the employment of music in modern churches. Few are instructed in song; and these are seldom of the "children of the prophets." Schools of cultivation are generally neglected or abused; and singing has so degenerated as to become nearly useless—an effort towards the exhibition of skill, or a kind of "*drop-scene*" between the religious exercises of a congregation. This is a living disgrace to the churches.

Miscellaneous.

From the Troy Review.

Matt. vi. 6.—But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."

This passage of sacred writ is often perverted by those who wish to excuse themselves from social prayer. These persons, however, are such as generally pay the least regard to secret prayer. But it is much oftener too slightly noticed by professing Christians of a different stamp, and there seem to be few who really comprehend the whole spirit and meaning of this passage. It is a command which was given by our Saviour at the commencement of his ministry, and it is evident from the context that it was intended to rebuke the conduct of the self-righteous and hypocritical pharisees, whose motive in praying was to "be seen of men."

But it also strongly enforces upon every Christian, the duty of secret prayer. Many think their obligations, in this respect, fulfilled, if they daily go through a form of closet duties, even without being sensible of holding communion with him who "seeth in secret." Such, it is to be feared, when they go from their place of retirement, feel a degree of satisfaction in thinking themselves released from the duty of soon appearing again in their Father's presence. They thus accustom themselves to view this exercise in the light of a *duty*, rather than a *privilege*. Now is it not true that those Christians who are contented with praying once or twice every day, are the very persons who are always complaining of cold and stupid hearts? It is perfectly natural that it should be so. For we cannot, in our present sinful state, enjoy spiritual life, without much exertion on our part, much of the spirit of God, and frequent intercourse with our heavenly Father. No man expects to see a fire continually blazing, unless it is frequently supplied with fuel.

That there is much more secret prayer offered by Christians during revivals of religion, than at other times, cannot be questioned. Hence we infer that when a Christian is most engaged in religion, he spends the most time in secret prayer. This exercise draws the soul near to God, and introduces it into his more immediate presence, while it shuts out worldly objects from the heart as they are excluded from the view.

In respect to faithful attendance on this important duty, it is objected by some, that they have so much business to which they must attend, that it is impossible for them to spend much time in praying, and it is not uncommon that they will quote some text of scripture to aid in weakening the force of a plain command of scripture, such as, "If any one provide not for his own, especially those of his own house, he hath denied the faith, and is worse than an infidel." The reason why they have so much more regard for the above, than for the plain command of Christ, "Labour not for the meat which perisheth," is obvious, when we consider where their affections at that time are placed. No time to pray! Can a Christian be so much encumbered with the cares of this world, that he cannot pray to his Maker? It is true that a proper attention to all the relative duties of life is necessary, but look at the man who makes this excuse. Does he do all things to the glory of God? In his daily occupations, does the love of Christ constrain him? If this were the chief motive of all his actions, would he not be compelled by an irresistible impulse to commune often with God? How little does such language and conduct accord with the command to "pray without ceasing." Was ever a dying saint heard to lament that he had spent too much time in prayer? Now, if every child of God would pray over every action of his life, it would not be difficult to distinguish between the world and those who have been with Jesus. If, when we meet together for prayer, our hearts have been previously warmed in our closets, by the holy fire of love to God and the souls of sinners, and we have met in the name of Jesus, before that flame is smothered by worldly cares, shall we not more frequently feel the Spirit of God in the midst of our assemblies moving upon our hearts? It is to be feared, we greatly err in this respect. But is it not as essential that a Christian should go from his closet to the prayer meeting, as it is that a clergyman should go from his closet to the pulpit? It is certainly as important, that Christians should "pray in the Holy Ghost," as that ministers should preach by the aid of the Spirit of God; for we have reason to believe that the Lord gives efficacy to the preaching of the word in answer to the prayers of his children; and this, not because his children pray, but, if their petitions are indicted by his Spirit, the influences of that Spirit will accompany the truth proclaimed by his spiritual watchman. It is inconsistent with the character of the Almighty that he should lead his children to pray for those things which he does not intend to give them. Now, if we pray without the influence of the Spirit of God, we may be said to come to God in our own name, and not in the name of Jesus. In this case, it is is unnecessary to say that we need not expect an answer. Our prayers will not merely be in vain; they will be solemn mockery in the sight of him who looketh on the heart.

Ye friends of Jesus! Is it not high time to awake to this all-important subject? Is it not your privilege to follow the example of Nehemiah, and weep in secret places over the desolations of Zion? While souls are perishing, and the cause of Christ is bleeding, if the outpouring of God's Spirit is not sought for by his children, will not the blood of these souls be required of us? Let us redeem the time, knowing that it is short.

ALETHES.

ON SEEING A MUMMY.

The following reflections on seeing a Mummy, are just, natural, and well expressed. They are from the Village Record:—

They have been into the chambers of the dead; they have disinterred an inhabitant of the grave. She is brought to light; a lovely woman of Egypt; she is brought to *light*, after reposing three thousand years in darkness, but not to LIFE. It is a resurrection before the appointed time. Her sleep is not out; her slumbers are not over; the hand of death is yet heavy upon her. Still we feel it to be strange company; she seems to speak, though dumb.—What are all those efforts to preserve from decay this mortal frame? Those bands of linen, those gums and spices, those embalmed preparations, so artfully devised? They tell us of the dread of annihilation; they speak the strong feelings of the soul—the powerful desire for immortality; and they strengthen the belief of a future life, by showing how strongly the God of Nature has implanted the desire in our breasts.

What more do we learn? Beads! a necklace! Aye, it was a female; these were her ornaments. Then the female character is not changed. Woman was vain three thousand years ago. She had finery, trinkets, beads! That is illiberal. She desired to please. She was lovely, and her friends delighted to see her charms heightened by ornaments. The desire to render one's self agreeable, is it not praise-worthy?

Ha! ha! Is it laughter? or is it the sound of the trumpet? Hark! behold! Both; the sound of the trumpet and the shout of joy! The gay laugh, the trampling of steeds, the rolling of wheels, give token that from her hundred gates, Thebes is sending forth her warriors to battle. See them pass under the window of the fair maiden. She is decorated to bid him farewell, whose footsteps make her heart flutter like a captive bird. She stands ready to wish him honour and a safe return. He bows his head to the neck of his gallant steed—kisses his hand—dashes the brine drop that steals from his eye. A thousand tumultuous passions throng his breast. She smiles through her tears, and waves her white handkerchief from the window. Where are they now? Where is Thebes, and where her countless multitudes? Nothing of all her pride and power and greatness, but this poor mummy, left! Behold this virgin, now exposed to the vulgar gaze. How would she have shrunk at the thought. How supreme the folly of attempting to arrest the course of nature.—The world and its joys are false. All hopes of mortal immortality are false. We are all vanity. "Dust thou art, and unto dust thou shalt return." The spirit only can survive. "There's nothing true but Heaven."

ANECDOTE OF WHITEFIELD.

Whitefield, on his voyage to this country in 1754, passed Lisbon, where he staid three weeks for his health. He was much struck with the Portuguese preachers. "The preachers here," said he, "have taught me something. Their action is graceful; "*vividi oculi, vivide manus, omnia vivida*"—lively eyes, lively hands, lively every thing.—Surely our English preachers would do well to be a little more fervent in their address; they have truth on their side; why should superstition and falsehood run away with all that is pathetic and affecting."

EXTRAVAGANCE REBUKED.

In a dramatic piece lately published, old General Dorlon is persuading Adjutant Vincent to marry. "She is an angel," says the General. "I don't want an angel; I should not know what to do with an angel," is the reply of the single hearted adjutant. "She is all sweetness," rejoins the General. "So is a bee-hive," answers Vincent, "but it does not follow that I should like to thrust my head into it!"

BUSTLE IN BUSINESS.

The Duke of Newcastle was a person of great bustle and appearance of business—always in a hurry, and indiscreet, though quick in conversation. It was this manner that induced the Dowager Lady Townsend to say of him, that "he always put her in mind of a man that lost two hours in the morning, and was looking for them the rest of the day."

BUDDING.

In the Agricultural Journal of the Pays Bas, for October, 1824, it is recommended to reverse the usual mode of raising the bark for inserting the buds, and to make the cross cut at the bottom of the slit, instead of at the top, as is generally done in Britain. The bud is said rarely to fail of success, because it receives abundance of the descending sap, which it cannot receive when it is under the cross cut.

ORIGINAL ANECDOTE.

In a country town in this state, a farmer who had for years been in the habit of exchanging one article of trade for another, had a subscription paper presented to him for a book about to be published, the terms of which were, "$1.75 *in sheep*, or $1.25 *in boards.*" Our agriculturist, duly estimating the importance of correct information, very readily entered his name as a subscriber, with the remark, that "*in boards*" was the cheapest, and he would trade that way. When the distributor presented his book, he was offered in return a *pile of pine boards*, the subscriber saying, "This is the way I agreed to pay, and will pay in no other. I have no *sheep* to spare!"—*Conn. Mirror.*

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica*. *August* 28, 1827.

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, Abm. B. Williams, Wm. Kent, and Robert S. Latimore. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.